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CHANNELING INTENSIVE 3 - SESSION 4 - CHANNELING CIRCLE II NOVEMBER 1, 2008

Group question: (*Read by Jim.*) We would like to know what the value of humor is, to the seeker in general, and in particular to one who would like to learn how to be an instrument.

(*Jim channeling*)

I am Laitos, and I greet each in love and in light through this instrument. There was some delay with the initiation of this contact due to the licking of the one known as Pickwick¹ on the elbow of the one known as Jim. This, we feel, is an appropriate beginning for a conversation concerning the concept which you call humor, or that which we see as a sense of perspective; a putting into the rightful position of that which has been, shall we say, removed from its place and which has assumed another place.

The humor of which your peoples usually partake is oftentimes pointed (*laughter*) at the expense of another. The humor in which we find pleasure is that humor which sees all as one, yet which perhaps comments upon a somewhat disjointed view of that unity and restores the complete unity to the situation in a manner which does no harm but which reminds all that we are portions of one Creator.

Now, we do not mean to say that all humor has the ability to restore unity in one's vision or sense of

perspective. But in a general sense, humor is a leveling device that tends to bring back to normalcy or to a rightful place that which has, perhaps unwarrantedly, strayed from it.

To the seeker of truth, to the pilgrim on the path, the humor and the ability to find humor in various situations is invaluable. For there will be those times when the foot steps wrongly, the eye sees incorrectly and the ears hear poorly. And in order to hear what has not been heard, to see what has not been seen, and to step as one wishes to step, one must bring oneself back to the central position. And humor is a fine way of bringing oneself back to this position.

It reminds the soul that it has a sense of unity with the one Creator and that truly no step can be taken that is not within the bounds of that one Creator. And when those times that seem difficult approach and must be weathered, then this, too, may be seen as an experience of the one Creator. Seen with an eye towards perseverance, towards a continued seeking, then, such humor can be as a medicine, shall we say, that heals what seems broken or out of sorts.

At this time we shall transfer to the one known as L. We are those of Laitos.

(*L channeling*)

We are those of Laitos, and are with this instrument. This instrument feels the pressure of our energies upon her, yet does not see the path that we wish her to take with our energies very well. We believe this

¹ Pickwick, a 10-year-old Rueckert-McCarty orange tabby with an inveterate habit of bestowing lavish number of licks on its humans, is locally known as a cat who cannot hold his licker!

to be, in part, because she is fascinated by this subject and appreciates the idea of listening rather than working at this time, but she wishes to be of service and so perseveres.

We give her the image of a stack of pancakes with butter melting on top. She does not know what to do with this image and this is amusing to her. And it would appear to be amusing to many of you. This amusement is not at her expense and she shares it with you.

This instrument also finds it amusing that she was able to start in the previous session without difficulty by coming up with ideas very easily through our concepts. Our words poured forth from her! And yet now, here, is the seeming disconnect that was mentioned earlier by the one known as Jim. In this way humor has also been expressed and shared by the group and in this way has brought some form of unity.

Yet at the same time there is an element of discomfort with this entity, because although she continues to talk and express our concepts, she feels that she is still struggling with our energies and is not bringing forth the message that we wish to convey. However, we would like to assure her that she is most definitely bringing forth our message right now, at this time.

We, at this time, feel it would be best to allow her to relieve the discomfort of not quite understanding the gist of where we are trying to head with our message and so we will relieve this instrument of our energies for the time. And, though we have in the past throw our ball, as it were, into the center, we will not [do so now], but pass it on to the next instrument in the circle in a roundabout fashion. And so we wish to pass our energies on to the instrument known as M. We are those of Laitos.

(M channeling)

We are those of Laitos. Through this instrument, we would like to paint humor as a restorative force. Picture, if you will, yourself inside a sphere. [You are] an infinitesimal point in the exact center. It is often the case in your third-density illusion that you extend your energies from this point in any direction that you see fit. Third density is the Density of Choice. And from this vantage point, you have an infinite number of choices that you can make. But there is a price for making a choice.

Picture, if you will, extending from the center of the sphere, a cord that follows with you. And as you choose a path to explore, the cord is attached.

Humor often centers you once again. It brings you back to the center of your sphere. Humor is a way to ground you, to reset that which you might be taking so seriously upon your path. It is important to remember that a hallmark of the ego is to feel self-important. Unless we attempt different paths, it is very easy to get wrapped up into the illusion. It is in humor that we find a way to come back to the center, oftentimes, so that we may spring forth once again with the vitality that we had in the beginning of our journey. [It is] one way to recoil the energy that we have expended and start fresh.

From the point of view of the center of the sphere, oftentimes that which you find funny and the peoples upon your planet find humorous is that which in fact separates you from others. From our vantage point, we can see the entire sphere. And we can see that all is, in fact, well. So, although our brand of humor might be different at times, we do, in fact, share [the fact] that humor is a restorative force for us as well.

We would now like to take this opportunity to pass our contact to the one known as T1.

(T1 channeling)

We are Laitos, and are with this instrument and have been [for some time]. For as the one known as M began speaking our concepts, at the same time we gave this instrument a vision which he has seen in his life. In your theatrical settings, you have the very commonplace masks of comedy and tragedy that you all know. And in this theatrical setting that you have, this setting in which you live and you move, you learn and you grow, you move through all experiences that are both comedic and tragic. Therein are your lessons. Therein are your opportunities. Therein is your balance that will help move you from your lows to your highs and back again into the middle. For this is balance.

Your great playwrights and those artists of that nature have spoken of these things in multitudes of ways in that which you term "olden times," and in that which you have today in your movies and your situation comedies. We bring to mind a specific comedy [show] that has been in your recent past, that of the one named as *Seinfeld*. [See] how that

which was meaningless was made comedic [by Seinfeld]. [The show] brought joy to many. It gave a moment's peace and rest to weary minds.

Those who seek deeply and are troubled by their seeking, because they seek so diligently, also must be balanced with an air of relief and lightness. [It is good] to back away from the chess table as one who is observing two masters at the table. From that vantage point you tend to see both sides and the opportunities and the possible moves, it seems, more clearly than those who are involved in the game.

It's merely a perspective that you take that has no pressure. Comedy has a very important place in your lives and in our lives. The Creator is all. And within the Creator lies all things from alpha to omega, from comedy to tragedy and all in between.

We now pass this contact to the one known as T2. We are Laitos.

(T2 channeling)

We are those of Laitos. In another sense, it may also be said that the higher forms [of humor] are the manifestation or an expression of the Creator as it emerges in its various forms and aspects, from the more centralized aspects of its being to the outer realms of energy, matter and form. As it manifests in these various expressions, to negotiate the ways of the various forms and planes of energy and matter, it expresses or experiences a learning curve that this is new phenomenon, so to speak, something that is not possible in its more centralized manifestation.

And as it beholds these various negotiations, there is a sense of imperfection which while on the surface may be or seem to be disjointed and not of a piece. But yet from the more centralized perspective, it is but a path for another reflection of the unity, seeming not to be one, but yet with a deeper awareness that the Creator is all of a single manifestation.

And when, as a more externalized manifestation of the Creator, the consciousness of the individual looks upon the incident or the situation that would evoke humor, there is the opportunity to behold the possibility of the oneness and the unity that indeed does exist at the center of creation.

We are those of Laitos. We now pass this contact to the one known as S.

(S channeling)

I am Laitos, and I am with this instrument. So far we have stressed that humor can be viewed in a number of ways and that it has a number of functions and facets.

Humor provides perspective.

Humor provides healing.

Humor provides a bridge between that which may be viewed as tragic and that which may be viewed as something of a more acceptable configuration and therefore comedic.

Humor may be also viewed from a somewhat deeper perspective, shall we say, as a fundamental feature of the creation itself.

And in this regard, it shows a characteristic of that creation which we may call paradox. One experiences this paradox in many ways, in many stages of our long trip back to the heart of the Creator. One experiences it, for example, as a mismatch between intention and result. One is walking along the path and slips upon the banana peel. From a certain point of view, this is seen as humorous. Now, there will always be those experiences which, seen from a certain point of view, can be thought of as funny, whereas seen from another point of view, they seem not to be so funny at all. The one who has slipped upon the banana peel and fallen quite hard upon the derrière, perhaps will not find it so funny until, upon reflecting upon the event later, [he] can conjure up an image of the self in that somewhat preposterous posture, and at that time [he] will find it to be a healing experience to be able to snicker at himself.

We would say to you that the right use of humor, however, requires some sensitivity. For it is not always going to be true that providing humor in a situation in which another cannot see humor will serve to heal or to lighten the load for another. The other may feel himself to be scorned. He may feel that his very failure to be able to join in the merriment, in itself sits as a judgment upon him or in some other way weighs heavily upon him as he seeks to find his way.

The right use of humor, therefore, must be forever a subtle matter. And it is well to take it in proportion to the circumstances one feels oneself to be in and to be sensitive to the fact that there is, after all, a very

earnest side to the creation and that those who have finite intelligences, struggling to trying to find their way back to their own infinite source, are indeed condemned, if you will, to finding that way from the very finite position they currently occupy, which is never something to be made fun of.

The fun comes when [the humor] is available to be shared. For humor is first and foremost a matter of shared experience, particularly for those who are upon the path of service to others. The grim humor, the laughter in the voice and in the face, so to speak, are not that which we, as those who walk the service-to-others path, would favor. Humor is a shared event. And as a shared event, refined, it does serve an important and vital function in lightening the pathway of the seeker.

At this point we offer the contact to the one known as R. We are those of Laitos.

(R channeling)

We are those of Laitos, and we greet this instrument in the love and the light and give the image of a deer caught in headlights. We find this instrument blank.

(Carla channeling)

We are those of Laitos, and are now with this instrument, greeting each through this instrument in love and in light. Well, as we turn to the image of the stack of pancakes, as we continue to gaze at the concept of laughter and humor in its place in the spiritual seeker's life and in the life of the channel, that of which your metaphysical food is composed are the various situations in your life and the issues which those situations create for you to look at and from which to choose your response. There is often a stack of situations in any entity's life that are not particularly palatable. The pancake is created of enriched flour that has vitamins that are good for you. Perhaps some bran has been added that will help your digestion. But the flour is dry and the pancake, even if it is well prepared and has no soggy middle where the batter has not yet cooked, is dry upon the tongue.

Say that your work situation has elements that are troubling you. There is a pancake on the plate that may be warm and may be nutritious but it does not go down so easily.

Perhaps the next pancake on the stack is a personal issue with which you have been working for years.

Perhaps you find yourself working again and again to control your temper. Perhaps, again and again, you have found yourself dropping habitually, rather than with any genuine new information, into a pattern of thinking about yourself that doesn't go anywhere. It is a heavy pancake. And it is dropped down on top of the work situation.

And then a third pancake is dropped down, again giving gifts to you, nutrition and the helping of the digestion. But this pancake, too—perhaps the pancake of a relationship with another that has its troubling aspects—is dry, dry as dust in the mouth. And chewing and chewing and chewing, you still do not feel that you have the ability to swallow it easily. These situations that stack up in your life, grow out of all proportion to their rightful place because they are so hard to stomach.

Then comes the slide of butter that sweetens and moistens the pancake and then the syrup is put on top of the butter and perhaps even a little whipped cream. These are the ways of laughing at the self, seeing the irony of your situation, invoking that wider point of view so that suddenly the pancakes begin to go down very easily. The metaphysical meal is far easier to digest and the laughter helps the digestion even more.

There are two healing energies that break the dams of emotional tension: tears and laughter. Both of these can be toxic when they do not contain the gift of compassion. But they can both be the “balm of Gilead” when they contain that compassion that is willing to move through situations, relationships and issues with a light tread and a keen ear for perspective.

When tears are allowed to fall, thus breaking the dam of hard-held anguish, they herald a softening of the situation and create the possibility of release from the anguish, so that tears can be a kind of reset button that restores that one who cries to a more wide and broad perspective [in] which things do not seem so bad and in which the wide, wide country beyond the local storm which has caused anguish can be seen.

Similarly, laughter at the self and sometimes at the world in general and the absurdities of it is equally a healing, strengthening, empowering release of stuck feelings, restoring the one who laughs to its default settings of normalcy and its normal perspectives on the world and the self.

It is easy to become spiritually stagnant and stuck. There are a million reasons for that. But there is one universal solvent to those tight feelings and that is the application of laughter and the willingness to invoke the gods of humor in order that that reset button may be pushed. Then the food of catalyst turning into experience may be processed and the meal for now may be over so that the being within, the soul that has moved into incarnation in order to eat this food, may digest that meal and take a restorative constitutional through the beautiful paths of nature, looking at those greater things than humankind—the sky, the wind, the beauty of the leaves.

(Side one of tape ends.)

(Carla channeling)

And as the exercise helps to enable the soul to breathe more deeply, a feeling of peace descends. The appetite has been satisfied. The grist for the mill has been processed. And for a time, until the next stack of situational pancakes moves onto the plate for the energy body to enjoy, there is only the soul, the beauty, and the one infinite Creator.

We will, at this time, transfer this contact to the one known as Jim. We are those of Laitos.

(Jim channeling)

I am Laitos, and we greet each again in love and light through this instrument. At this time we would ask if there may be any queries to which we may speak regarding this topic or any other topic of the weekend.

L: You addressed, very well, the topic of humor. And laughter would be a physical manifestation of the concept of humor. However, what about laughter that does not necessarily derive from humor, such as tickling a child?

I am Laitos, and I am aware of your query, my sister. In general, laughter may be seen as a means by which the entity releases a certain amount of, shall we call it, stress or pent-up feelings of a somewhat uncomfortable nature. In many cases, if the child who is tickled is young enough, he would simply be laughing in order to express the pleasure of touch with another entity. However, the process of releasing laughter through tickling, as it moves through the older entity in later years, may also reflect the storing of tensions within the physical

body in certain locations and the phenomenon of tickling allows this stress release.

Laughter that is in response to what you would call the humorous joke also relieves and releases a certain amount of mental or psychological discomfort that may have been stored in a certain configuration within the mind complex. The ability to laugh, to release any type of stress or tension, is seen to be as a very helpful and healthful ability. For it keeps the mind/body/spirit complex clear of such tangles and allows the intelligent energy of the one Creator to move in an unrestricted way through the mind/body/spirit complex.

Is there a further query, my sister?

L: Does this humor and laughter remove blockages from each of the chakras or is it concentrated on a particular chakra, perhaps?

We are those of Laitos, and are aware of your query, my sister. There may be various chakras or energy centers involved in different types of, shall we say, humor or the releases of tangled mental or psychological complexes. However, the ability to pinpoint the particular energy center involved allows the entity to do work of a conscious nature upon that center which will then, hopefully, allow a more balanced expression of energies through that center, the laughter at a certain type of humor being the indication that work may be done there; the actual laughter, then, showing the way rather than making the complete release.

Is there a further query, my sister?

L: No. Thank you.

We are those of Laitos, and we thank you, my sister. Is there another query at this time?

(Pause)

We are those of Laitos, and it appears we have exhausted the queries of this time. We shall thank each, once again, for allowing us to speak through each new instrument. It has been our great pleasure and privilege to do so. We commend each on the progress that has been made and we look, as you would say, forward to a future of opportunities to utilize each new instrument.

At this time we shall take our leave of this instrument. We leave each in the love and in the

light of the one infinite Creator. Adonai, my friends.
Adonai vasu borragus. ✨